THE APOSTOLIC LETTER WITH WHICH

BLESSED ANTHONY MARY ZACCARIA

THE FOUNDER OF THE CLERICS REGULAR OF ST. PAUL (BARNABITES) AND THE ANGELIC SISTERS OF ST. PAUL IS ACCORDED THE HONOR OF SAINTHOOD

Everything
Has Been A Gift.
Each Day,
A Eucharistic Miracle;
Let's Thank The Lord
And Give Him Praise.

The Bull's first English translation
comes on the occasion of
Fr. Augusto M. Pucci's
70th year of dedicated and faithful service
as a Barnabite priest to God and His people.

Rome, Italy 1939 - 8 IV - 2009- Oakville, Canada

Introduction

In the Bull of Canonization, that is, the appeal concerning the passage of the Book of Revelation with reference to the "saints" to whom the Lamb will give living water for drinking (Rev 21:6-7), the text of His Holiness Leo XIII proceeds to narrate the life of Anthony Mary Zaccaria, the institution of the Barnabites as well as the Angelic Sisters, and the miracles that would lead this son of Cremona to the glory of the altar.

The canonization of the Founder of the *Barnabites* occurred many years following his death (1539). His canonization also followed experiences of various vicissitudes related to the events of history that pertained to the Congregation between the seventeenth and nineteenth centuries. Furthermore, there had also been obstacles along the pathway to his beatification and canonization attributed to the charismatic beginnings of the foundations of Zaccaria in the context of the Inquisition. Above all, obstacles were presented with regard to the repute of an Angelic Sister, Paola Antonia Negri.

The ordinary process began in 1802. However, the first stage had already taken place in October 1800 during the provincial chapter of Lombardy. The Barnabite who must be acknowledged as the prime animator behind the future canonization of Anthony Mary Zaccaria was Reverend Father Francesco Fontana (1750–1822). Reverend Father Fontana was created a Cardinal by His Holiness Pope Pius VII in 1816. Along with Fontana, one must also list the then Reverend Father Giuseppe Granniello (1834–1896), who became a Cardinal in 1893 and actively participated in the last procedural phase of the canonization of Anthony Mary Zaccaria. The collection of documentary material on Zaccaria (who was then deceased for more than two hundred fifty years) was a lengthy, laborious, and burdensome process in view of relocating all of the testimonies about his life. Intricate, historical research was required in order to lay the groundwork for his beatification and canonization. A greater part of the nineteenth century was spent in the continual examination of data, the research and checking of documents, the examination of the texts written by Anthony Zaccaria from the historiographical point of view, the recognition of his body, and the verification of all norms prescribed by Urban VIII and the Congregation of Rites that was charged with the canonical processes of beatification. All of this had been reconstructed by me in *The Processes of Beatification and Canonization of St. Anthony Maria Zaccaria (1802–1897) – Notes in Research, Barnabiti Studi*, 14 (1997): 7–148.

Without going into all the merits of the long procedural process, we shall only say that the many efforts of the *Barnabites* were in the end rewarded. The figure of their Founder was enriched both by the precious circles of contemporary and latter witnesses. This outcome led His Holiness Leo XIII to beatify Anthony Mary Zaccaria on January 3, 1890, given that the Congregation of Rites had already approved three miracles that were attributed to this future saint. This opened the way to canonization as requested by Father Granniello, who adduced an abundance of canonical arguments.

During the Consistory of May 20, 1897, His Holiness Leo XIII decreed the canonization of Anthony Mary Zaccaria. On May 27, 1897, the pope issued the Bull of Canonization *Dilectus Domini nostri.* In truth, this Bull had been signed by the pontiff and twenty-three cardinals several days prior to the actual issuance of the Bull.

This solemn document was prepared from the postulation of the *Barnabites*, and, in broad outline, retraces the life of their Founder. In the text, all of the phases of each process are listed in addition to a "Memoir" presented by Father Fontana.

On May 27, 1897, St. Peter's Basilica housed this great ceremony: under the rays of Bernini were the portraits of two future saints, Anthony Mary Zaccaria and Peter Fourier. The basilica was illuminated by 950 chandeliers, and was filled with faithful. In solemnity, His Holiness Leo XIII pronounced the formal act of canonization and, indeed, the Bull bears the very date of the ceremony. The *Barnabites* in Italy, particularly those in Cremona where Zaccaria was born, and the entire Church could now begin to venerate our Founder as a saint – we could even say, a great saint – who, on the example of the Apostle Paul, dedicated himself tirelessly to the Church until his death at a young age, leaving a fertile legacy.

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Vatican City
September 5, 2008

Leo XIII, Bishop
Servant of the Servants of God
In Perpetual Memory

Dilectus Domini nostri
Bull of Canonization of St. Anthony Mary Zaccaria
May 27, 1897

Introduction

The beloved disciple of Our Lord Jesus Christ, when in a moment of divine ecstasy saw "*a new Jerusalem, the holy city, coming down from out of heaven as a bride prepared to meet her husband,*" heard "*a loud voice from the throne cry out: 'I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts: I will be his God and he shall be my son*" (Rev 21:2, 3, 6-7). Those who came freely drinking from the fount of living water are saints, having "*gleamed with the splendor of God*" and having seen the city with "*the radiance of a precious jewel that sparkled like a diamond*" (Rev 21:11). The fount of living water is Christ who gratuitously saves those who should be saved and is accustomed to using the ministry of his saints to lead the predestined, whoever they may be, to the *New Jerusalem*, naturally to the Tabernacle of God among men where *all tears will be wiped away from their eyes, and all things will be made new.*

Rejoice, then, dearest children and follow the example of the new saints, whom the Church places before you and in whose patronage you have been entrusted, and willingly try to imitate them. In particular, you Italians rejoice and admire your co-national Anthony Mary Zaccaria, who with great love looks down from heaven upon you, your families, and all of Italy that you all may be comforted *in spirit on a great and high mountain.*

The Life of Anthony Mary and His Works

Anthony Mary was born in Cremona, Italy, of a noble family, toward the end of the year 1502. His father was Lazzaro, and his mother

was Antonia Pescaroli, a lady of exceptional integrity. His mother became a widow shortly after he was born and dedicated herself to his education so that he might succeed in doing the will of God for him. Not surprising to his mother or to himself, Anthony immediately manifested the traits that were typically indicative of future sanctity, including scorn for earthly goods, reverence for Christian piety, and extraordinary charity for his neighbor. In line with this, it has been said that it was not a rare occasion that, already as a youth, in order to bring comfort to the poor, he gave away his own clothing, and even refused food that was prepared for him. He was thus so inflamed with a love for Christian poverty that he never wore clothing of silk that was typically flaunted by the noble youths of his age. The goods that he inherited from his father, he willingly gave to his mother so that she could be more generous to the poor. As for him, almost as if he were the last of the poor, with humility, he would ask his mother only for those things that were strictly necessary. Furthermore, he was careful not to ask for anything that might even appear to the most austere persons as superfluous or not entirely indispensable.

Educated at home in literary studies, he was first sent to Pavia and then to Padua to study philosophy and medicine. After completing his course with distinction and great profit, he returned to Cremona to practice his profession. His work as a doctor was indeed enough for many in Cremona to observe that he was destined to a higher calling, he who by then, be it in Cremona or in Padua, earned the name "saint". Without doubt, Anthony desired nothing more of the ecclesiastical service; being rather humble, he was frightened by the seriousness and grandeur of the ministry. A Dominican friar by the name Marcello, who was noted both for his wisdom and piety, broke Anthony's lingering and promised him that he himself will act as his teacher on theological matters. Anthony dedicated himself with passion to his studies that he won the admiration of this same teacher. Anthony developed a particular interest to the Sacred Scripture, and was at such time so enthused by the Letters of St. Paul that he took the Apostle as his model both in doctrine and in exemplary living, and called on him to be his intercessor before our Lord, Jesus Christ.

Neither Paul failed in his protection. Before Anthony ever gave up his secular life, the people of Cremona already saw his sincere commitment to the apostolate. Many desired that he be ordained to the priesthood, so that his good deeds might be more widely propagated and that people could once again look on with admiration the dignity of the priesthood – almost rejected at that time on account of rampant vice – and thus enjoy the respect it merited. Neither the expectation of the people was disappointed; on the

contrary, it seemed God Himself wished to confirm it with a miracle. In fact, during the first Mass of Anthony, something extraordinary happened. During the consecration, the host irradiated with great splendor to what assumed as sacred, and a multitude of angels appeared, surrounding the Eucharist with reverence. With this miracle, Anthony's reputation was confirmed before man, and even more his humility and his consuming desire to devote himself to Christ the Redeemer for the salvation of all.

There is no need at all to review in detail with what ardor Anthony Zaccaria worked both for the spiritual and temporal needs of the people of Cremona. Indeed, the most renowned historians of Cremona unanimously affirm that the house of Blessed Anthony became a *refuge of the poor*, and his bosom, a *haven of compassion*. From this the people of Cremona began to call him their "angel" and did so every time they came to him to hear his talks, or to ease their consciences, or to ask for some advice or help. It thus came about that he was also called the "father of the homeland" insofar as he was considered by popular opinion, and a resolute promoter of religion, of holy customs, and of personal and social harmony.

It occurred to Anthony the desire to spread throughout Italy, indeed, the whole world, the great favor bestowed upon his city. Not being able to realize his plan without the help of others, he began to envision a religious order that, under the patronage of the Church, would dedicate itself to the reform of the clergy and of the people. To bring about such undertaking, more so in that adverse time, was challenging. However, before the eyes of Anthony was Saint Paul, his patron, whom he carried in his heart. In his name, between tears and prayers, he implored Christ Crucified that he may show favor on his aspirations. Neither the Redeemer, the great lover of humankind, delayed for a long time. While in Milan, Anthony encountered the famous group of men who were notable for their knowledge and piety. This group was called the *Oratory of Eternal Wisdom.* Anthony was then welcomed to this group as if he were the one who could finally establish something that might be necessary to face the gravest evils that oppressed the Church and the Christian society on many fronts. He mentioned his intention to found a congregation. This gained great acceptance, and immediately with great impetus, two noblemen of Milan, Bartolomeo Ferrari, a priest, and Giacomo Morigia, one worthy and desirous to become a priest, offered themselves to be his first companions.

Along with these companions, Anthony requested with the sincerest supplication from Pope Clement VII of happy memory the permission to begin a new religious order that upholds his purpose, under the protection of Saint Paul, and in assiduous imitation of the Apostle. Clement willingly

accepted and granted the request with a papal decree on February 18, 1533. Later in 1535, his successor, Pope Paul III, through an apostolic letter, confirmed, praised, and bestowed numerous privileges upon the religious order which had already grown in number and had diffused throughout Lombardy and Southern France and, then, in the rest of Italy and other nations. These were thus the glorious beginnings of the Order, which St. Charles Borromeo and St. Francis de Sales admired and rejoiced in. These beginnings gained, and still gain, merits to the Church as well as benefits to the society through their service in the cultural and Christian education of the youth. In part, the emergent fruit from this religious order consisted in the formation and development of many individuals, who were educated in the sciences, particularly in the natural sciences. No one in our time can dispute the importance of such education, at the level of necessity or utility.

Not long after, with his desire to provide Christian education to the youth, Anthony set himself to work, to convert a hospice, which the most devout Countess of Guastalla, Ludovica Torelli, founded in Milan, into a monastery. Being so convinced of Anthony's intention, the Countess at once acted to obtain the permission from the Apostolic See for such purpose. The Supreme Pontiff Paul III, with a papal brief of 1535, granted her request. Thus the famous monasteries of the holy virgins were born. These holy virgins were given the name, *Angelics.* Anthony in fact allowed the sisters to choose the name by which they were to be called. One of the youngest among them, by divine inspiration, suggested the name *Angeliche* (Angelics). The choice was approved with enthusiasm, and with the promise to conduct a life worthy of the name.

In a short time, the monasteries of the *Angelic Sisters*, provided with the wisest regulation by Anthony, earned such esteem that made them an example for the reform of other monasteries of holy virgins. St. Charles Borromeo had such high regard toward the *Angelic Sisters* that he used to call them "the most precious jewel in my miter." The rules that governed the *Angelic Sisters* and their whole manner of institution were of great use to St. Francis de Sales in his admirable foundation of the *Sisters of the Visitation*. Thus, it seems opportune to Our office to recommend as of value the monasteries of the *Angelic Sisters* then, and right up until our own time. We then strongly exhort the Bishop of Lodi to reintroduce them into his diocese.

With these foundations, Anthony gained great reputation in the Church, but still had to govern and defend them from detractors (who were many and were powerful) and had to continually and assiduously look

after them. All this not withstanding, as if he had time at his disposal, he dedicated himself to the reform of the clergy and of the people of Milan in such a manner that he has full right to be called a precursor of St. Charles Borromeo in this matter. As he did in Cremona, so also in Milan, he provided not only for the spiritual needs of the people, but also for their bodily needs; there was not any kind of tribulation or misery that he did not think about to eliminate or, at least, to alleviate. Not only Cremona and Milan realized the great deeds of Anthony, but also the whole diocese of Vicenza, for whose reform and reconstitution he was called upon by Cardinal Ridolfi to undertake.

Such great praises of undertakings only bring us back to the heroic virtues of this illustrious man, who attained and nurtured these virtues in his assiduous contemplation of Jesus Christ. As indeed we read in one of his most serious biographies: "Continually bearing the memories of the passion of our Lord in the most intimate part of his soul, like a bundle of myrrh, he practiced the most perfect heavenly virtue, so determined at facing and enduring difficult trials in conformity to Christ."

Hence, the constant meditation of Blessed Anthony upon heavenly realities; his immense desire to expand the reign of Christ; his extraordinary fervor with which he celebrated the sacred rite, for which, as they say, based on attested documents, he would be the first to promote the adoration of the Blessed Sacrament until the duration of the Solemn Triduum, as it is still done today; his most tender devotion towards the Virgin Mary through whom Christ Crucified wished to be loved; his penance almost incredibly fused with such innocence of an angel; his great humility through which he threw himself among the most pitiable of sinners. Christ deigned to adorn and elevate such a virtue so great, even on earth, with marvelous gifts and charisms.

By now, however, an immortal reward awaited Anthony, who was still in his prime. While trying to instill peace in Guastalla, which was troubled by a serious dissension, Anthony was struck with a grave illness. He thought of going back to Milan, but already in such a worse condition, he preferred to be brought to Cremona, which was nearby. There in the embrace of his most pious mother, he predicted that he would soon be carried back to heaven, and revealed between the tears of his confreres the future events of his congregation. Anthony, uplifted by the vision and reassurance of St. Paul (this being affirmed by many reliable authors), received the sacraments of the Church with great fervor and humility, and, in the greatest serenity of one savoring the joys of heaven, died on July 5, 1539, at the age of 37.

The Process of Beatification

The entire populace, with the consent of the clergy, immediately venerated Anthony among the Blessed in heaven. Henceforth, his relics were venerated; his images, radiant with rays and haloes, were displayed on altars; and the constant title, "Blessed", was attributed to him, not only in Lombardy and in Italy, but also in the most eminent regions of Europe. However, ninety-five years after his death, as decreed by Urban VIII, the Congregation of the Clerics Regular of St. Paul (*Barnabites*) was obligated to abstain from such cult, even though it could be interpreted that the said decree did not in fact refer to it. Nonetheless, supreme obedience to the Holy See prevailed. This matter should even more be ascribed to the praise of the *Barnabites*, for the very fact that the most noble cause would be carried out, certainly with difficulty, *per viam non cultus*. However, in so far as Our predecessor Benedict XIV of illustrious memory had suitably established that in ancient causes subsidiary proofs could also be accepted, the *Barnabites* produced all necessary studies to provide abundant proofs of this fact, the principal reason of their Order. On account of the difficult times, the ordinary Inquisition could not be executed until 1808. The following year, after the Inquisition was finally completed, Pope Pius VII of venerated memory formed a commission for the cause. Having successfully accomplished all formalities established by law, the inquiry on Anthony's virtue was undertaken. On February 2, 1849, Our predecessor of beloved memory Pope Pius IX, while in exile in Gaeta on account of a revolutionary uprising, declared Anthony's virtue heroic.

In the meantime, while the devoted children of Blessed Anthony were preparing for the debate concerning his miracles, several decrees of the Sacred Congregation were issued, based on which the public veneration to Blessed Marinoni of the Theatines, to the Jesuit martyrs, Blessed Azevedo and his companions, and lastly, to those famous heroes in England, who shed their blood, making the Church of Christ resplendent, was restored. At this point, it was opportune for the Clerics Regular of St. Paul to engage themselves in taking steps for the very same reason to the glory of their founder. Therefore, they then obtained such great hope that before the Sacred Congregation of Rites the reinstatement of the devotion to their founder would be dealt with. The Sacred Congregation agreed, and We approved very willingly its decision with a decree of January 3, 1890, and established that Anthony Mary be listed among the Blessed. In the following year, the Clerics Regular of St. Paul set out to renew the cause of canonization of their holy founder, requesting further that the miracles proposed for

his beatification may also be considered valid for his canonization. Both requests being approved by the Sacred Congregation, We, on May 13, 1891, by our own hand, signed the decree forming a commission to resume the cause of Blessed Anthony Mary Zaccaria and, at the same time, approved that the miracles obtained from God through his intercession after 1849 may be proposed for the canonization.

The Process of Canonization: The Three Miracles

Three miracles were thus proposed in this regard. The first happened in the Archdiocese of Bologna in 1876 to a certain farmer, Vincenzo Zanotti. At the age of 20 he began to suffer from varicose veins in his left leg. Ulceration of the varicose veins followed. The condition was particularly sharp and painful during the summer, such that Vincenzo was not able to undertake any work. After several months, he went to see the doctor and showed his leg. The doctor, however, told him that there was no medicine that could cure such disease, since it was a condition derived from a bad hereditary predisposition. Therefore he only prescribed several palliative medicines to alleviate it. Nevertheless, on account of other developments, the disease became more serious such that Vincenzo, who was already in his old age, became gravely ill; gangrene seemed imminent. At this moment, Vincenzo put himself in the hands of Blessed Anthony, and in order to merit this, he began a novena. At the end of novena, he felt better and noted that the ulcer was healing. He added three more days of prayer, after which he regained his strength—to the delight of his family and friends—and with enthusiasm went back to carry out the heavy work in the fields. Solid healing testified that the disease was cured.

Another miracle occurred in Cremona, in 1873. Paola Aloni never complained about her health until she reached 15 years old. Then she began to suffer from a rather grave disease, which was identified by her doctor as nervous rheumatism. The symptoms included a contraction of the nerves, terrible pain throughout the body, and occasional fever. Then, Paola developed a swelling of the throat, followed by a swelling under the armpits. She went through surgery; however, the disease got even worse. Paola was then confined to bed, unable to walk. She suffered from a very high fever, pain all over her body, which was particularly intolerable in the head, neck, and sides, and accompanied by vomiting, dizziness, delirium, and choking. The doctors diagnosed it to be an organic spinal illness, which was not only incurable but also could not be relieved. This most unfortunate lady spent seven entire years in this state, emaciated, rendering her all skin and bones. When her confessor, the Rev. Carlo Crotti, heard

of the miracles of the Venerable Anthony Zaccaria, he gave her an image and some relics. This brought her some hope, such that the lady, full of trust, began a novena. Not having her prayers heard at the beginning, she did not lose hope; she continued to pray, confident that in the end Anthony would answer her prayers. She was given the Extreme Unction and the blessings of the Church, since she seemed to be dying, when, for no apparent reason, she attempted to get out of bed. A happy attempt! She regained her strength. She not only could stroll about, she could also take in some food and nutrients. Never before did she enjoy such good health, which lasted for several more years.

The third miracle happened to Francesco Aloni, the brother of Paola. Since he was a baby, he had already been suffering from herpes, from a cerebral inflammation, which clouded his mental capacities, and from other diseases that caused a complete deformity of his body. At 45 years old, Francesco fractured his right leg. Thanks to the continual care given to him, he recovered. However, in the same leg a swelling formed. This became a sore, which turned into a terrible ulceration. Having been confined in a hospital in Cremona, he was discharged twice insofar as his disease was chronic and incurable. Added to his woes was the onset of osteoporosis. Then, abandoned by everyone, he asked for help from his sister Paola. Remembering well the Venerable Anthony whom she had recourse when she was near death, she exhorted her brother to take courage and to pray confidently to Venerable Anthony for nine days. Francesco, on whose leg Paola had already placed the relics of the Venerable, obeyed. At the end of the novena, Francesco was completely cured.

These miracles, that is, *the immediate and perfect cure of Vincenzo Zanotti from an incurable ulcer of the left foot, of Paola Aloni from a chronic and incurable disease of the dorsal spine, and, finally, of the Cremonese Francesco Aloni from an incurable ulcer of the right leg,* having been examined three times according to tradition, first during the pre-preparatory assembly which met on December 17, 1895; then during the preparatory assembly on September 1, 1896; finally, during the general assembly that met in our presence on January 14 of this year, We, having also heard the judgment of Our Venerable Brothers, the Cardinals of the Holy Roman Church as well as their consultants, and after having invoked the Divine light in a spirit of humility, on February 14, (Septuagesima Sunday), solemnly proclaimed the *Verification* concerning these three miracles.

All that remained was for the general assemblies of the Sacred Congregation of Rites to place under scrutiny *whether one should proceed with certainty to the solemn canonization of Blessed Anthony Mary Zaccaria*.

One counters, nevertheless, the decree of April 23, 1741, based on which it was drawn up that in causes in which the virtues were not supported by direct proofs, it was necessary to discuss four miracles. However, having considered the nobility of the cause and the dignity with which the Blessed enjoys, insofar as he is the founder of an illustrious and estimable Order in the Church, We exempted the Postulators from the requirement of a fourth miracle. Consequently, on February 23 of the current year, after having approved the judgments both of Our Venerable Brother, the Cardinals of the Holy Roman Church and of the consultants, and having invoked once more the Divine help on the First Sunday of Lent, We solemnly decreed that *one could proceed in full confidence* to the canonization of Blessed Anthony Mary.

Following the tradition according to ancient customs or to the examples of Our predecessors, and in order to increase the solemnity of this great event, We convoked all the Cardinals of the Holy Roman Church in a secret consistory assembly on April 19 of the current year, and requested their opinion. They, after having listened to the brief but accurate discourse of Our Beloved Son Cardinal Gaetano Aloisi-Masella, Prefect of the Congregation of Rites, on the works, virtues, and miracles of Blessed Anthony, and on the series of events, have agreed to approve, in an extraordinary way, that upon this important man be accorded the honors of the saints. On the same day, Our Beloved Son Baldassarre Capogrossi-Guarna, advocate of Our consistorial chamber, convoked a public consistory, and with elegance argued in favor of the canonization of Blessed Anthony, and pleaded humbly that We agree to it. Having before our eyes the seriousness and grandeur of this matter, We then retained that it was once more necessary to insist with prayer and fasting, so that God's benevolence would deign to enlighten our minds with the light of his splendor, and guide it in His will. Therefore, with a letter sent by the Sacred Congregation of the Council, we ensured that not only the Venerable Brother Bishops who are near, but also those who are far, in due respect of the situation, be informed of this matter and come to Rome to express their opinion, with the invocation of the Divine Spirit, regarding the canonization of Blessed Anthony Mary and Blessed Peter Fourier, whom We associate with him. As many of these bishops who come from around the world were fully aware of the cause, both on the basis of the measures that had been taken in Our presence, and on the basis of the documents of the Sacred Congregation of Rites, which We wished to consign to each of them, they met in a semi-public consistory in our presence on May 20th. Not only Our Venerable Brothers, the Cardinals of the Holy Roman Church, but also the Patriarchs, the Primates, the Archbishops, and the Bishops,

with unanimous opinion, requested Us to approve the canonization. The proceedings of this matter have been redacted in a public format by Our beloved sons, the notaries of the Apostolic See, and have been deposited within the archives of the Sacred Congregation of Rites.

For the solemn celebration of the canonization, we have established May 27th, the day on which we commemorate Jesus, *the author of human salvation, the joy of hearts, the founder of the redeemed world, the conqueror in noble triumph, who sits at the right hand of the Father.* In the meantime, having established the fasts and indicated the churches where to obtain the sacred indulgences, We invited all Christians to come together to a solemnity so great, with souls adequately prepared to receive the generous abundance of heavenly benefits.

Moreover, to satisfy the desires of numerous faithful, and also to increase the dignity of the rite, it seemed appropriate that the rite be celebrated in the largest temple in the whole world, according to an ancient tradition that the wickedness of our time and the most painful imprisonment of the Vicar of Christ tried to break. Indeed, enduring this imprisonment for the inscrutable judgment of God, We have deemed it not inopportune that the faithful in front of the sepulcher of the holy Apostles itself redouble their most fervent prayers that God may finally humble or convert the enemies of the Holy Church.

When the joyful day arrived, all the clergy of the different Orders, secular and regular, the Prelates and Officials of the Roman Curia, all of Our Venerable Brothers, the Cardinals of the Holy Roman Church, the Patriarchs, the Primates, the Archbishops, and the Bishops of about 300, and We, entered in the Vatican Basilica decorated most magnificently for the solemn occasion. While our Beloved Son Bladassarre Capogrossi-Guarna, the advocate of the Our consistorial chamber, was speaking, Our Beloved Brother Cardinal Gaetano Aloisi-Masella, the Prefect of the Sacred Congregation of Rites, and who was charged with overseeing the organization of the canonization, brought the votive offerings and prayers of the holy Prelates and of the Orders of the *Barnabites* and the *Angelic Sisters*, in order that We may endow Blessed Anthony Mary the honor of the saints; after having repeated heartily two or three times the same votive offerings and prayers, and after having invoked humbly the light of the Divine Spirit for the honor of the Holy and Individual Trinity, for the increase and dignity of the Catholic faith, with the authority of Our Lord Jesus Christ, of the holy Apostles, Peter and Paul, and of Our authority, following an opportune deliberation and vote of Our Venerable Brothers, the Cardinals of the Holy Roman Church, through the decision of the Patriarchs, the Primates,

the Archbishops, and the Bishops, We declared that the aforesaid priest, Anthony Mary Zaccaria, founder of the Clerics Regular of St. Paul and the *Angelic Sisters* of Saint Paul, be a Saint-Confessor.

In this same decree we have associated Peter Fourier of Mattaincourt, a priest of Lorraine, the Father General and reformer of the Congregation of Our Savior, in the Order of Canons Regular of St. Augustine, and founder of the Daughters of Our Lady, in the same rule of St. Augustine; also him was notable for the glory of virtue and miracles.

We then established that the memory of St. Anthony Mary Zaccaria be celebrated every year in the martyrology on July 5. Furthermore, We conceded in perpetuity to all the faithful that on this date they may venerate his remains for an indulgence of seven years and another forty days. Having then humbly given thanks to God, Our Greatest Good, in Our presence, Our Venerable Brother Luigi Oreglia, Bishop of Ostia and Velletri, and Dean of the Sacred College of Cardinals, celebrated this rite. After the Gospel reading, We turned to the clergy and all the people, and exhorted them with great vigor to implore with full confidence the intercession of the holy Apostles Peter and Paul and of the new saints, especially for the needs of the Church. Then after having imparted with great affection the plenary indulgence to all present, we ordered that this Apostolic Letter, with Our signatures and of the Cardinals of the Holy Roman Church be sent with lead seal.

Final Exhortation

Dearest Children, you have heard from the beloved Apostle how great and how many are the joys of the New Jerusalem prepared by Christ *for conquerors*; certainly for those who, having clothed themselves in Christ, have brought again the triumph over the world, the flesh, the forces of darkness, offering their own bodies *as a living sacrifice, holy and pleasing to God, and those who have not desired to conform to the mentality of this age and have recognized what is the will of God, what is good, pleasing, and perfect* (Rom 12:1, 2). *But for the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshipers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur* (Rev. 21:8).

Understand, then, dearest children, that the burning pool of fire and sulfur represent not only a part of the unfaithful, the depraved, the murderers, the unchaste, the sorcerers, and deceivers of every sort, but also the idol-worshipers. Therefore, in order that the victory would guide us to the conquest *of the great and high mountain,* we need to fight against this age not with vain reflections and fruitless desires, but with all our mind,

heart, and strength, hiding nothing and not being afraid of anything, and desiring one's death as a great and delicate prize when one happens to face it, for the true liberty and dignity of our soul, for Christ, and for the rights and laws of the Church.

A ruthless war is being waged everywhere against these most saintly and august names and things: in Italy, yes, even more horrible and unworthy; in Italy, I say, where Christ placed the principal seat of his reign, that sacrilegious men boast of to such degree, without being ashamed to celebrate a nefarious action with a solemn civil rite, like the greatest pride of the nation, rather, of the human race, and making it lasting with a huge monument raised next to a defeated cross.* May God our Great Good come, and with the intercession of St. Anthony Mary, sustain our cause: sustain your undertakings, O you, who are among the most noble of the Italians, that you may fight with great courage for Christ and his Church, and may not be swept *away by the error of the wicked and lose nothing of your steadfastness* (2 Pt 3:17).

Therefore, having examined carefully everything that needs to be valued on the basis of a clear conscience, and in Our full authority, We confirm all and every provision aforesaid. Furthermore, We strengthen them and establish them anew, and announce them to the entire Catholic Church, prescribing that the transcriptions of the present letter or the printed copies signed by hand of a notary and fortified with the seal of one who has ecclesiastical duty, may have completely the same authority of Our present letter, in case it may be exhibited or displayed. If anyone then has the courage to tear or the audacity to oppose or corrupt this page of our definition, decree, command, concession, and will, may he know that he will face the indignation of the All-Powerful God and of His holy Apostles Peter and Paul.

Given in Rome, at St. Peter's Basilica, in the year of the Incarnation of the Lord 1897, May 27th, the twentieth year of Our Pontificate.

†LEO, Bishop of the Catholic Church

(Rota)

†Luigi Cardinal Oreglia di S. Stefano, Bishop of Ostia and Velletri, Chamberlain of the Holy Roman Church and Dean of the Sacred College of Cardinals
†Lucido Maria Cardinal Parocchi, Bishop of Porto and S. Rufina
†Serafino Cardinal Vannutelli, Bishop of Frascati
†Mario Cardinal Mocenni, Bishop of Sabina
†Isidoro Cardinal Verga, Bishop of Albano, Apostolic Penitentiary
†Camillo Cardinal Mazzella, S.J., Bishop of Palestrina
†Mieczyslaw Cardinal Ledóchowski, Protopresbyter of S. Lorenzo in Lucina
†Gaetano Cardinal Aloisi Masella, Presbyter of S. Prassede
†Mariano Cardinal Rampolla del Tindaro, Presbyter of S. Cecilia
†Vincenzo Cardinal Vannutelli, Presbyter of S. Silvestro in Capite
†Angelo Cardinal Di Pietro, Presbyter of SS. Bonifacio ed Alessio
†Francesco Cardinal Satolli, Presbyter of S. Maria in Araceli
†Girolamo Maria Cardinal Gotti, O.C.D., Presbyter of S. Maria della Scala
†Domenico Maria Cardinal Iacobini, Presbyter of SS. Marcellino e Pietro
†Antonio Cardinal Agliardi, Presbyter of SS. Nereo ed Achilleo
†Domenico Cardinal Ferrata, Presbyter of S. Prisca
†Serafino Cardinal Cretoni, Presbyter of S. Maria sopra Miverva
†Teodolfo Cardinal Mertel, Vice Chancellor of the Holy Roman Church, First Deacon of S. Lorenzo in Damaso
†Luigi Cardinal Macchi, Cardinal-Deacon of S. Maria in Via Lata
†Andreas Cardinal Steinhuber, S.J., Cardinal-Deacon of S. Agata alla Suburra
†Francesco Cardinal Segna, Cardinal-Deacon of S. Maria in Portico
†Raffaele Cardinal Pierotti, O.P., Cardinal-Deacon of SS. Cosmo e Damiano
†Giuseppe Cardinal Prisco, Cardinal-Deacon of S. Cesareo in Palatio

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* Pope Leo XIII here is referring to the construction of the Monument to Victor Emmanuel II, the first King of Italy, otherwise known as the "Altar of the Fatherland." Built in 1885–1911, it virtually presents itself as an expression of "civic" worship of Italy.

SOLI DEO HONOR ET GLORIA
SCTUS PETRUS
SCTUS PAULUS
LEO.P.P. XIII.